

adopted. The German people has no subjective notion of public morality and no ethical ideal for public morality. They distinguish only between good and bad mores (*Sitten* *tmd* *Unsitten*), without regard to their origin.

507. Rudeck's book is really a chapter in the history of the mores. The above are the conclusions which seem to be forced upon him, but he recoils from them in dismay. The conclusions are unquestionably correct. They are exactly what the history teaches. They ought to be accepted and used for profit. The fact that people are indifferent to the history of their own mores is a primary fact. We can only accept it and learn from it. It shows us the immense error of that current social discussion which consists in bringing "ethical" notions to the criticism of facts. The ethical notions are figments of speculation. Criticism of the mores is like criticising one's ancestors for the physique one has inherited, or one's children for being, in body and mind, one's children. If it is true of the German people that there is no moral initiative or consciousness in their tone and attitude towards their mores, they are to be congratulated, for they have kept out one great influx of subjective and dogmatic mischief. Other nations have a "nonconformist conscience" or a party of "great moral ideas," which can be caught by a phrase, or stampeded by a catching watchword with a "moral" suggestion. "Existing morality *does* present itself as a purely accidental [i.e. not to be investigated] product of forces which act without sense or intelligence," but the product is in no true sense accidental. It is true that there are no ethical forces in history. Let us recognize the fact and its consequences. Some philosophers

make great efforts to interpret ethical forces into history, but they play with words. There is no development of the mores along any lines of logical or other sequence. The mores shift in endless readjustment of the modes of behavior, effort, and thinking, so as to reach the greatest advantage under the conditions. " The people allow all kinds of mores to be forced on them by the work of their own hands," that is, by the economic and political arrangements which have been unconsciously forced on them by their instinctive efforts to live well. That is just